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With an Appreciation
by
HELEN KELLER



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NEW YORK, N. Y.

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Heaven and Hell is particularly useful for its unfoldment of the future life. It is the work most frequently undertaken by new readers.

Divine Love and Wisdom is a deep philosophical study of the spiritual universe, and the creation therefrom of the natural universe and mankind.

Divine Providence describes the working of God's Providence in both spiritual and natural affairs.

The Four Doctrines treats specifically of the subjects of The Lord, the Sacred Scriptures, Faith, and the Christian Life.

Further descriptions of the contents of these books are given on pages 22, 23 and 24.

If difficulty is experienced with Swedenborg's own works at the outset, sometimes some of the collateral works, such as "Nature of Spirit," or other books listed on pages 10 and 11 may be found helpful. Also a reading of a Life of Swedenborg, such as Trobridge's, will be found illuminating and helpful to an understanding of his Writings.

Swedenborg's principal expository works on the Bible are the "Arcana Coelestia," and the "Apocalypse Revealed." The former is a twelve-volume work, explaining the spiritual or internal sense of Genesis and Exodus, and incidentally of many other parts of Scripture. The latter is a two-volume book giving a like interpretation of the "Revelation of John."

"The World Within the Bible, a Handbook to Swedenborg's Arcana Coelestia," a book of 160 pages, (listed on page 11), is a scholarly analysis of this great work, useful where it is felt that a

consideration of the book itself cannot be immediately undertaken, and serviceable as a means of getting a comprehensive view of the scope of the work before or during its reading.

Correspondence classes in the reading of the Arcana are conducted as described on page 6.

"The True Christian Religion" is Swedenborg's last work and contains, as he states, the whole theology of the New Church. It is a doctrinal work, as distinguished from the "Arcana Coelestia" and the "Apocalypse Revealed," which are primarily expository of the spiritual sense of Scripture.

Descriptions of the contents of Swedenborg's books are given on pages 21 to 26.

*AN APPRECIATION OF SWEDENBORG

By HELEN KELLER

Hans Andersen describes in one of his beautiful tales a garden where giant trees grew out of pots that were too small for them. Their roots were cruelly cramped; yet they lifted themselves up bravely into the sunlight, flung abroad their glorious branches, showered their wealth of blossoms and refreshed weary mortals with their golden fruit. Into their hospitable arms came all singing birds, and ever in their hearts was a song of renewal and joy. At last they burst the hard, cold shackles that confined them and spread out their mighty roots in the sweetness of liberty.

To my mind that strange garden symbolizes the Eighteenth Century out of which grew the Titan genius of Emanuel Swedenborg. Some call that century the Age of Reason, and characterize it as the coldest, most depressing time recorded in human history. It is true, progress was wonderful everywhere. There were great philosophers, and statesmen, and fearless investigators in science. The fiery passions of mediaevalism were curbed by a severe decorum and the iron sceptre of reason.

But at that period, as in the Dark Ages before it, there was a sinister, oppressive atmosphere of sadness and sullen resignation. Able writers like Taine in his history of literature have noted how a bitter theology treated man as a despised child of sin and gave the world over to the wrath of God. Even the gentle angel, Charity, whom the saints of old had welcomed, was driven from man's side; faith alone was exalted, and not faith either, but a self-centered assumption that belief alone was necessary to salvation. All useful work seemed a vanity. All physical misfortunes were looked upon as punishments, and the darkest of all nights, ignorance and insensibility lay upon the heart-starved world.

Such was the age out of whose harsh environment the genius of Swedenborg grew, and whose fettering dogmas he was destined to shatter, as the giant trees in the tale burst their bonds. When such a thinker is "let loose upon the world," it is of special interest to recall some of the historic events and personalities centered round his own time.

Swedenborg was born not long after the death of John Amos Comenius, the heroic champion who dealt the first effectual blow at the giant of scholasticism that had for so long a time stalked

*From "My Religion."

through the Old World. The year of Swedenborg's birth, 1688, was the year of the fateful though bloodless revolution in England. He lived during the most magnificent part of the reign of Louis XIV, and the memory of La Rochelle was still raw and bitter in the minds of all Protestants. He witnessed the astonishing expeditions of Charles the Mad of Sweden. He was a contemporary of Linnaeus. During his last years, Rousseau in France preached his great doctrine of education according to nature, and Diderot developed his philosophy of senses and declared to the world that the blind could be taught. Perhaps no man was ever so precariously situated between traditions of a crumbling civilization and the sudden onrush of a new age toward which his forward-looking mind yearned. The more I consider his position, the less I can see how we are to account for him, except as a miracle, so little did he have in common with his church or the standards of his century. I have not been able to discover anything about the circumstances of his birth and early training which seems to explain the most independent movement ever started in the history of religious thought. Thousands of others have been born of devout parents and admirably educated just as he was, and they have not contributed a new thought or increased the happiness of mankind! But then, is not it ever thus with genius—an angel entertained by us unawares?

Swedenborg's home was in Stockholm, Sweden. His parents were earnest people. His father was a Lutheran bishop, a professor in the theological seminary and a man of spiritual insight. His childhood was as beautiful a beginning as could be desired for a marvellous life. He and his father were constant companions. They climbed the hills around Stockholm and explored the fjords, collecting mosses, flowers and brightly coloured stones. When they returned, the child wrote long reports of their outdoor experiences. For he was a scholar from a child, and his mind always outran the limits of his body. But, unlike many precocious young people, he grew strong and healthy, and his noble, manly bearing was much commented upon.

He received the best education the age and his country afforded. He attended the University of Upsala, and it is said that his earliest productions display much poetical talent. But he devoted himself chiefly to mathematics and mechanics. He surprised his instructors by simplifying some most difficult processes in calculus, and often they could hardly follow his swift mind as it threaded the mazes

of learning. They regarded him with awe, and the students spoke of him in low tones. He graduated from the University of Upsala with honors, receiving the degree of Doctor of Philosophy in 1709, when twenty-one years of age. Afterward he travelled in foreign countries, not for pleasure but to learn. Robsahm in his Memoirs says of Swedenborg, "Of foreign languages, in addition to the learned languages, he understood well French, English, Dutch, German, and Italian, for he had journeyed several times in these countries."

His father wished him to enter the diplomatic service, but he chose instead the paths of science. He was given letters of introduction to the sovereigns of Europe, but he calmly ignored them and sought out the most distinguished scholars of his day. Sometimes he would call unannounced—and ask for an interview! However, there was something about him which inspired their respect, and they never declined his request. His one desire, his mission, was to know, and he levied tribute upon every one who had new ideas or methods or processes to impart.

His profound learning brought him into close association with Christopher Polheim, who seems to have enjoyed the entire confidence of Charles XII of Sweden. In this way Swedenborg was introduced to the King who in 1716 appointed him assayer in the Swedish College of Mines, that is, an official who gives advice as to the best methods of working mines and smelting ores. With this appointment Swedenborg entered upon a period of amazingly prodigious and diversified activity. Not only did he discharge the duties of his office faithfully and with wisdom, but he also pursued his studies in every department of science. As an independent thinker, he followed the urge of a powerful and original genius to discover, if possible, the deepest secrets of nature. He was as familiar with forge and quarry, workshop and shipyard, as he was with the stars and songs of birds in the morning. The flowers he found blooming in obscure nooks spoke to him secrets as marvellous as those of the majestic mountains he trod. He was a rare blending of the practical and the beautiful, mathematics and poetry, invention and literary power.

In 1718 he turned his mechanical skill to account at the siege of Frederickshall when he constructed machines by which to transport several large vessels a distance of fourteen miles overland, across hills and valleys. He worked on plans for a mechanical carriage, for a flying carriage, and for a vessel to travel under the sea, thus foreshadowing the automobile, the aeroplane, and the submarine.

He worked on plans for new machines for compressing and exhausting air by means of water. He had plans for drawbridges, and various other mechanical devices. In him was prefigured the wonderful system of interrelated sciences and arts to which we owe the extraordinary progress of modern times. He showed how the decimal system could be of practical use. He caught marvellous glimpses of knowledge and theories that would be developed a century and a half later—palaeontology, biology, magnetism; he outlined the atomic theory and the nebular hypothesis years in advance of Laplace.

Swedenborg was not blind to the great wealth and influence which these manifold attainments and abilities would bring within his reach, but he refused the cup of happiness lifted to his lips. The sorrows and oppression of mankind lay heavy upon his heart. Humbled, shamed in his soul, he beheld the cruelties of a theology that rained damnation upon myriads of human beings. Jonathan Edwards at the same time in New England preached hell-fire and fear, and countless babies that died without repentance were consigned to everlasting torment! We moderns cannot conceive how the ingenuity of evil was exerted to turn God's Word into a curse. Heaven was monstrous, hell unspeakable, and life one long misery. Swedenborg said to himself, "What is the use of all the knowledge I have gained when such a hideous shadow lies vast across the world?" He turned away from the splendors of fame and spent twenty-nine years—one third of his life—in comparative poverty, comforting the hurt souls of his fellow men with a humane, reasonable doctrine of faith and life.

Besides all his other labor, he wrote every spare hour he could crowd in, and he produced altogether some sixty books and pamphlets before the beginning of his inquiries in the field of religion. Among the great works of this period were "The First Principles of Natural Things," "The Brain," "The Economy of the Animal Kingdom," and "Rational Psychology."

Besides mathematics, mechanics, and mining, Swedenborg shows in his works an intimate knowledge of chemistry, anatomy, geology, and a fondness for music. His philosophical subjects were almost equally varied and extensive. Yet he always had time "to render himself in all things useful to society." For many years he was a member of the Swedish Congress, and on account of his distinguished services to his country he was highly honored. Many distinctions were conferred upon him as time passed. In 1724 the

Consistory of the University of Upsala invited him to accept a position as professor of pure mathematics; but he declined. He was admitted a member of several institutions of learning in St. Petersburg, Upsala, and Stockholm. His portrait is in the hall of the Royal Academy of Sciences at Stockholm, as one of its distinguished members, hanging near that of Linnaeus.

Swedenborg's life, in a word, seems to have been nothing but work, work, always work. He became financially independent, but this only spurred him on to accomplish more. All persons of high and low rank bore testimony of his noble character and selfless devotion. As he grew older, his kind ways endeared him to all his intimate friends, and the sternness which characterized his young manhood melted away.

In about the year 1744 a great change came to Swedenborg. This keen observer of natural facts and analyser of things of the mind was given from on high powers of observation of things spiritual; the senses of his spirit were quickened to recognize realities in the spiritual world. He believed it was his mission to search out and interpret the "spiritual sense," or sacred symbolism, of the Scriptures, and convey the most wonderful and beneficent truths to mankind. Therefore Swedenborg devoted himself with all his former energy and courage to the investigation of the facts and laws of the soul realm. He took up the study of Hebrew, so that he might read the Old Testament in the original language and gain a first-hand knowledge of the religious forms and parables and "mysteries" of ancient times. It is evident that for many years he had endeavored to grasp the meaning of countless obscure passages in the Word, and had constantly felt baffled! Many things had troubled him, tradition and the almost unconquerable habit of sectarian interpretation, the coldness of an age that left out of Christianity its very heart of love, the witchcraft of a church literature ably and brilliantly advocating tenets that were never dreamed of by any prophet or Apostle, and finally the obsessing illusions of the senses. But at last the light broke upon his mind—the Truth made him free—and he gave all his magnificent powers to the release of the world!

In 1747, Swedenborg asked and obtained leave of Frederic, then King of Sweden, to retire from the office of assessor, so that he might not be disturbed in his new work. A higher degree of rank was offered him, but he refused, fearing that it might be an occasion of inspiring him with pride. Thus he withdrew quietly from the

splendors of a notable society and the honors that had crowned him to the seclusion of his little library, where he produced twenty-seven books, the sole object of which was to make Christianity a living reality upon earth.

Whatever may be the opinions of those who read Swedenborg's religious books, one cannot but be impressed by his unique personality. He did everything gently and deliberately. There was nothing of excitement or elation about him. The further he travelled in the spiritual realm, the more humble and composed he became. He refused to appeal to the weakness or credulity of the ignorant. He did not attempt to make any proselytes; nor did he wish to have his name connected with the New Church which he said the Lord was about to establish in the world. He felt that his message was for posterity rather than for his generation; and as his works—the result of long, hard years of labor—left the press in large Latin folios, he distributed them free among the universities and the clergy of Europe. Walt Whitman says that "we convince by our presences," and that is powerfully true of the Swedish seer as he worked at his colossal task. He fully realized the incredulity and hostility with which many of his statements would be viewed, and he could have rendered them more attractive by omitting or softening down unpleasant truths in a charming and entertaining manner. Yet he never flinched or turned aside from his high trust. When, in 1772, he passed out of the body which had become so painfully inadequate to his soaring mind, a degree of obloquy fell upon his illustrious name; and for a time one of the noblest champions true Christianity has ever known was nearly forgotten. The only reward he ever knew in his growing isolation upon earth was the consciousness that he was giving his full measure of devotion to the welfare and happiness of all men.

¹⁸⁵
A hundred and fifty-five years have passed since Swedenborg's death, and slowly his achievements have been winning recognition. The antagonism which his doctrines once aroused has changed to an attitude of tolerance and inquiry. Many intelligent people have advocated his teachings in the centers of civilization and carried them to nooks and corners of the world undreamed of by most of us. His message has travelled like light, side by side with the new science, the new freedom, and the new society, which are struggling to realize themselves in the life of mankind. I keep coming across instances of handicapped or disappointed lives which have been

enriched and brightened by that Great Message. I, too, have my humble testimony, and I shall be most happy if through a word of mine even one individual gains a sweeter sense of God's presence or a keener zest for mastering the difficulties of outward environment. As I wander through the dark, encountering difficulties, I am aware of encouraging voices that murmur from the spirit realm. I sense a holy passion pouring down from the springs of Infinity. I thrill to music that beats with the pulses of God. Bound to suns and planets by invisible cords, I feel the flame of eternity in my soul. Here, in the midst of the every-day air, I sense the rush of ethereal rains. I am conscious of the splendor that binds all things of earth to all things of heaven—immured by silence and darkness, I possess the light which shall give me vision a thousandfold when death sets me free.

● SOME DETAILS IN REGARD TO SWEDENBORG'S THEOLOGICAL WORKS

The following descriptions refer specifically to the Standard Edition. As the arrangement of titles and volumes in the Rotch Edition differs from the Standard Edition, reference should be made to pages 8 and 9 for details concerning the Rotch Edition.

Arcana Coelestia: the Heavenly Arcana contained in the Holy Scripture or Word of the Lord unfolded; together with Wonderful Things seen in the World of Spirits and in the Heaven of Angels. 12 volumes, containing 7103 pages.

This is an exposition of the internal or spiritual sense of the books of *Genesis* and *Exodus*, according to the law of correspondences. It unfolds the spiritual significance of the creation; of the stories of Adam and Eve, and of the deluge; of the lives of the patriarchs; of the captivity of the chosen people in Egypt and of their deliverance therefrom, and of their subsequent history; of the ritual of the Jewish religion, its sacrifices and observances:—and in general, traces the foreshadowing through both books of the incarnation and glorification of the Lord Jesus Christ. Many passages from other parts of the Word are also fully explained.

It also treats of the Grand Man, or the whole angelic heaven, and the correspondence of the societies therein with the different organs and senses of the body; the origin and correspondence of diseases, the spirits and inhabitants of the various planets, and of other earths in the starry heavens. All of which are related to a true understanding of the Divine Word.

The volumes of this work can be purchased separately if desired.

The Clergy, Students actually attending a theological school in preparation for the Ministry, and Foreign Missionaries, are supplied with Volume I. of the Heavenly Arcana (Arcana Coelestia) free, on personal application, or receipt of postage, fifteen cents.

Apocalypse Revealed, wherein are disclosed the Arcana there foretold, which have hitherto remained concealed. Two volumes, containing 1105 pages.

This work, originally published in 1766, unfolds the spiritual meaning of the *Book of Revelation*. It shows that by the "Seven Churches in Asia," to whom this prophecy is addressed, are meant the different classes of Christians of the present day; that the Last Judgment—is not an event that is to occur at some future time in the natural world, but one that has already taken place in the world of spirits, and that "the New Jerusalem coming down like a bride out of heaven," symbolizes a new dispensation of truth now descending into the minds of men. Incidentally it explains numerous passages from other parts of the Word. Instructive narratives of things seen in the spiritual world are also interspersed between the chapters.

Either volume of this work can be purchased separately if desired.

Heaven and Its Wonders, and Hell; from things heard and seen.
455 pages.

Swedenborg here unfolds the laws governing the spiritual world; describes the condition of good and evil spirits; and exhibits the general arrangement and surroundings of the inhabitants of heaven and hell. He treats of the form of heaven, in general and in particular; of its immensity, and of the innumerable societies of which it is composed; of the correspondence between the things of heaven and those of earth; of the sun of heaven, and of the light and heat proceeding therefrom; of representative appearances in heaven and of the changes of state experienced by angels; of their garments and habitations, their language and writings, their innocence and wisdom, their governments and worship; of the origin of heaven and its association with the human race by means of the Word; of the future state of the heathen and of children, and of the occupations and joys of angels. He also treats of the World of Spirits, or the first state of man after death, and of the successive changes that he there passes through in preparation for his final abode; of the nature of hell, and the meaning of the terms "devil," "satan," "hell-fire," and "gnashing of teeth"; of the appearance, situation, and plurality of the hells, and of the wickedness and arts of infernal spirits.

These presentations of the life of heaven and of hell are eminently practical, and in harmony with the teachings of Holy Scripture. They throw a flood of light upon many parts of the Word, and cannot fail to influence the lives of all who study them.

The True Christian Religion; containing the Universal Theology of the New Church, foretold by the Lord in Daniel vii. 13, 14; and in Revelation xxi. 1, 2. Two volumes, containing 1098 pages.

This last work of the author was originally published in 1771. It is a detailed exposition of the main doctrines of the New Church. The nature and scope of the work will be seen from the titles of the chapters:

- I. GOD THE CREATOR.
- II. THE LORD THE REDEEMER.
- III. THE HOLY SPIRIT AND THE DIVINE OPERATION (TREATING ALSO OF THE DIVINE TRINITY).
- IV. THE SACRED SCRIPTURE OR WORD OF THE LORD.
- V. THE DECALOGUE EXPLAINED AS TO ITS EXTERNAL AND INTERNAL SENSE.
- VI. FAITH.
- VII. CHARITY AND GOOD WORKS.
- VIII. FREE WILL.
- IX. REPENTANCE.
- X. REFORMATION AND REGENERATION.
- XI. IMPUTATION.
- XII. BAPTISM.
- XIII. THE HOLY SUPPER.
- XIV. THE CONSUMMATION OF THE AGE; THE SECOND COMING OF THE LORD; THE NEW HEAVEN AND THE NEW CHURCH.

There are, also, relations of things seen and heard in the spiritual world interspersed between the chapters, illustrating in a forcible manner the subjects there treated. In a supplement many interesting facts are given respecting the other life and of peoples there. This is followed by an Appendix treating of the successive religious epochs, called Churches by Swedenborg, that have existed on the earth, and other related subjects, and very full indexes of subjects and Scripture passages.

This book was the culmination of Swedenborg's theological writings. He regarded it as the doctrinal basis of New Church theology, and in it he has presented a summary of the whole system. Much of its material was drawn from his previous works; but all this was rewritten to make it a homogeneous part of this complete presentation. It is as the title declares, "the whole theology of the New Church."

Conjugal Love. The Delights of Wisdom pertaining to Conjugal Love; after which follow, The Pleasures of Insanity pertaining to Scortatory Love. 612 pages.

This work, published in 1768, when Swedenborg was eighty years of age, was the first of the author's theological works on the title of which his name appeared. It treats of the relation of the sexes; of the nature and origin of love truly conjugal and of its indissoluble nature; of the marriage of the Lord and the Church, and its correspondence; of the spiritual conjunction of partners in true marriage; of the change effected in both sexes by marriage; of the causes of disaffection, separations and divorces; of the causes of apparent love, friendship, and favor in marriage; and of iterated marriages. To which is appended a treatise on Adulterous or Scortatory Love in its various degrees, showing it to be in its nature the very opposite of Conjugal Love.

Angelic Wisdom concerning the Divine Love and the Divine Wisdom. 293 pages.

This work, originally published in 1763, treats of the operation of Divine love and Divine wisdom in the creation of the universe, including man as the chief end of creation. It explains the trinal distinction that exists in all created things, from the trinity in God, and shows how this is manifested in man, who is the image of the Divine. It unfolds the doctrine of Degrees, and explains the three discreet degrees of the human mind, showing how these are opened, and what is effected thereby. It also explains the origin of evil uses, and the origin, design, and tendency of good uses. It sets forth fully and clearly the philosophical basis of these doctrines; and is a work that no student of philosophy can afford to overlook.

Angelic Wisdom concerning the Divine Providence. 446 pages.

This work treats of the nature and operations of Divine providence, and unfolds the laws of order according to which God's government is regulated. It shows that His end in the creation of the world was a heaven of angels from the human race; that the Divine providence works according to invariable

LAWs; that it is universal, extending to the least things; that in all it has respect to what is eternal; that among these laws are those of permission; that evils are permitted for the sake of the end, which is salvation; that Divine providence is equally with the wicked and the good; that every man can be reformed, and that there is no such thing as predestination; that the Lord cannot act against the laws of providence, because that would be to act against Divine love and Divine wisdom, consequently against Himself.

The Four Doctrines with the Nine Questions. 412 pages.

Containing:

- trinity
- I. THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.
 - II. THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE HOLY SCRIPTURE.
 - III. THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM FROM THE TEN COMMANDMENTS.
 - IV. THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH.
- ALSO, ANSWERS TO NINE QUESTIONS, CHIEFLY RELATING TO THE LORD, THE TRINITY, AND THE HOLY SPIRIT.

The Doctrine of the Lord is a careful analysis of the teaching of Scripture respecting Jesus Christ, to show that He is "the Word made flesh," "God with us"; and the purpose of His coming into the world. The trinity is also explained.

The Doctrine of the Holy Scripture unfolds the doctrine of the spiritual sense in its relation to the literal; the way in which true doctrine is to be deduced from Scripture; how erroneous doctrines have been drawn from it; and how the Holy Scripture is a means of conjunction between the Lord and man.

The Doctrine of Life is a careful analysis of the relation of morals or good conduct to spiritual life. It also contains an exposition of the spiritual sense of the ten commandments.

The Doctrine of Faith shows what the constituents of true faith are as contrasted with the heresy of "faith alone," which is a faith separate from charity.

Miscellaneous Theological Works. 634 pages.

This volume contains the following eight small treatises:

- I. THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.
- II. A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.
- III. THE INTERCOURSE BETWEEN THE SOUL AND THE BODY.
- IV. THE WHITE HORSE MENTIONED IN THE APOCALYPSE.
- V. APPENDIX TO THE TREATISE ON THE WHITE HORSE.
- VI. THE EARTHS IN THE UNIVERSE.
- VII. THE LAST JUDGMENT.
- VIII. CONTINUATION CONCERNING THE LAST JUDGMENT.

The first of these is a summary statement of the doctrines of the New Church. The second is a discussion of twenty-five doctrinal points, comparing the Old and New theology, and may be considered an outline of the author's final work, *The True Christian Religion*. The third is a discussion of the doc-

trine of Influx, and is supposed to have been written in answer to a letter to him from Immanuel Kant. The fourth and fifth unfold the spiritual meaning of the "White Horse" mentioned in the *Apocalypse*, with especial reference to the doctrine of the Lord's Second Coming. The sixth describes the appearance, character, and mode of life of the inhabitants of other earths, information which Swedenborg acquired in the spiritual world from spirits from those earths whom he was permitted to meet. The seventh and eighth describe the "Last Judgment," which was effected in the spiritual world in 1757, as a part of the Lord's Second Coming, and the beginning of the new dispensation predicted in the *Apocalypse* as "the New Jerusalem."

Apocalypse Explained according to the spiritual sense, in which the arcana there predicted but heretofore concealed are revealed. Six volumes containing 3562 pages.

This (excepting the *Arcana Cælestia*, the largest of the author's theological writings) was left unpublished at his death, although it had apparently been carefully prepared for publication. On the title-page of volume I. is written "London, 1759," showing that the work was ready for the printer at that time. There is no indication why it was left unpublished. Except towards the end it is almost exclusively an exposition of the spiritual sense of Scripture. Not only is every phrase in the *Apocalypse* (as far as covered) separately explained, but thousands of passages, gathered from all parts of the Word, are quoted and expounded. These expositions close with the tenth verse of the nineteenth chapter. Towards the end extended doctrinal discussions are introduced.

Both for its exposition of passages of Scripture and for its doctrinal statements this is an exceedingly important and valuable work. It is especially instructive in its expositions of the Psalms, the Prophets, and the Gospels.

In the latter part of the work less space is given to the exposition of passages of Scripture, and explanations of doctrine are appended to each paragraph. These become more elaborate as the work goes on, until the expositions are wholly dropped, and the work closes with two doctrinal treatises, one on The Divine Love, the other on The Divine Wisdom. The doctrines discussed in this latter part of the work are "Charity and Good Works," "Life," "The Athanasian Creed," "The Lord," "Divine Omnipotence," "Divine Providence," "The Life of Animals and Plants," "Divine Omnipresence and Omniscience."

The volumes of this work can be purchased separately if desired.

Index to Apocalypse Explained. Two volumes containing 1261 pages. Prepared by Dr. S. H. Worcester.

Posthumous Theological Works, two volumes containing 1196 pages.

These two volumes include a number of the small posthumous works which have never been brought together in a form convenient for use. Most of them have been published in book or pamphlet form. Some have appeared only in magazines, notably the *LAST JUDGMENT POSTHUMOUS*. A few minor parts have not previously been translated into English. Included in the volumes are a

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